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РАЗВИТИЕ НАШЕГО ВИДА СПОРТА ЧЕРЕЗ ОБРАЗОВАНИЕ



A Philosophical-Pedagogical Approach to Wrestling

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I. Introduction: The primary struggle. The logic of existence involves in its core the struggle of opposing forces that are fighting each other for dominance shaping in this way an endless creative conflict situation-but also and coexistence-an eternal "becoming" where cold fights with warm, liquid with solid, light with darkness, the night with the day, the male with the female, friendship with hostility etc: "*Heraclitus accomplished this by observing the typical course of this becoming and decay, which is captured by him by the form of polarity and separation of a force into two qualitatively different activities, which oppose and struggle to reunite. Incessantly a quality divided into two opposites, which tends incessantly to reunite ... but in reality, light and dark, sweet and bitter, all the time are connected and joined together, like two wrestlers of whom when the one and when the other has the supremacy. From the war of opposites whole becoming is born.*"¹

II. The aim of the study: To analyze wrestling in the light of philosophy and also in a pedagogical manner.

III. Philosophizing: The ancient greek ideal of athletics: "...the conception of the contest...this concept, derived from gymnasiums and palestras, from artistic contests, the competition between political parties and cities, has been risen and become so general that now the mechanism of the world moves around it... is the conception of the struggle".² The athletic contest for the Greeks was an "approach of the divine and a purification.... The ancient Greek participated in the athletic contests because he wanted to come closer to the divine and the preoccupation with athletics, it was an imperative duty of the gods." ³

Wrestling: the decency of strength: We talk about wrestling, the sport that expresses natural and more directly than any other the ideal of athletics in its more authentic form, as cultivated in ancient Greece. Thus, we have on the one hand the intensively dynamic effort of the wrestlers to prevail one over the other, to demonstrate their superiority, surpassing finally and their own selves, and on the other the presence of the spirit of sportsmanship which requires absolute respect for the sanctity of the opponent and the rules, ultimately for the contest itself. Wrestlers come to the palestra to wrestle, having exercised physically, mentally, spiritually and morally aspiring to win: their main concern is to show and prove decently their agonistic supremacy. To achieve the above objective-civilized manifestation of athletic excellence- it is absolutely necessary to respect the opponent and the sanctity of the match as this only can safeguard and promote the noble element of rivalry. The nature of the sport of wrestling requires the demonstration of superiority, the victory over the other and not causing pain or destruction: "...the deification of" agonizing effort "in the construct of God-Agon honors the perception that the athlete at any time must be experiencing moral values and spiritual concepts for in order to support his fight to build his feat and won his victory." ⁴ The pedagogical value of wrestling. The interaction of the body element with the moral, spiritual and intellectual one, make wrestling a great educational tool. The exercise of young people with this sport, effect-as implied in the above-at all levels of human existence. Wrestling activates the full potential of an athlete and accomplishes also to put him to face his physical, mental, etc. boundaries, finally to overcome his own self: "...to beat your own self is the first and the greatest victory of all". ⁵ Besides, the choice of wrestling as a leading pedagogical agent from the ancient Greeks, and the fact that the palestra was the main educational area (campus) in ancient Greece cannot be considered as accidental: the young people went there to exercise their soul, spirit and body: "There is only one salvation for both: nor the soul to exercise without the body, nor the body without the soul, to be balanced and healthy..." ⁶

V. Conclusions: It can be said that the cultivation of ethical virtue of valor, is a structural element of the sport of wrestling and giving to it a great moral-pedagogical dimension: success is impossible in this sport, without promoting decency and valor. Based on the ancient Greek model, the bravery that should characterizes the athlete in conjunction with the sacred need for the acquisition of glory [δόξα(doxa)], which is naturally accompanied by the corresponding fear of non-acquisition of glory [αδοξία(adoxia)] eventually motivate him (the athlete) to contest. Strength and technique, probably accompany valor and honor on the road to victory. ⁷ As well, glory as a supreme ideal elevates the quality of sporting competition beyond the level of conventional reality of matter, in the sphere of the Sublime. So, for the end, we could say that wrestling within the ancient ideal of fair play, is a timeless standard of high level athletic value and pedagogical practice: "...Greeks...the most humane people of antiquity ... we will try to learn from the Greeks and will teach guided from their examples. This will be our work." ⁸

VI. References: 1. Heraclitus, Collected Works, DK 126, 91, 80, 51, 53, 30, 10, 8 & Axelos Costas: Heraclitus and Philosophy. Exantas, Athens 1974, p.47 & Nietzsche, Friedrich, Wilhelm: Philosophy in the Tragic Age of the Greeks. Publications, Thessaloniki 1993, pp.37-8 & Empedocles, Quotes-About Nature, 17.1-13 & Nietzsche, Friedrich, Wilhelm: The birth of philosophy in the years of Greek tragedy. Mari & Korontzi, Athens 1975, pp. 135. 2. Colli, Giorgio & Molinari, Mazzino (eds.): "Friedrich Nietzsche, Nachgelassene Schriften 1870-1873", in: Colli, Giorgio, & Molinari, Mazzino (eds.): Friedrich Nietzsche, Sämtliche Werke: Kritische Studienausgabe, Bd. 1. Berlin-New York 1988. "Nietzsche Friedrich, Philosophy in the tragic era of Greeks", in: Zisis Sarikas: Friedrich Nietzsche, The complete works. Texts for Greece. Thessaloniki 2008, p.39. 3. Goggaki, Constantina: The perceptions of ancient Greeks about sport. Typothito-George Dardanos, Athens 2003, p. 343 & Almpianidis, Evangelos: History of Sports in the ancient Greek world. Salto, Thessaloniki 2004, p.234. 4. Giannakis, Thomas: "The fair play in the ancient concept", in: Giosos, John: Olympic and Sport Education. Forerunner, Athens 2000, pp.195-207, p.196. 5. Plato, Laws, 626e. 6. Plato, Timaeus, 88d-e. 7. Pindar, Olympionikoi(Olympian)I.81-82. 8. Nietzsche: Texts, p.119 & Nietzsche: Years, p.15.



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